

**I. M. Mozharivska**, candidate of pedagogical sciences, senior professor of the department of history, political science and psychology of Zhytomyr National Agro-ecological University

**NORMATIVE AND LEGAL SECUREMENT OF FUNCTIONING OF THE SYSTEM OF AFTERSCHOOL EDUCATION IN VOLYN (XIX – THE BEGINNING OF XX CEN.)**

*In the article is made the analysis of the formation of preconditions of legislative field in educational branch of Right-Bank Ukraine, from the first half of XIX cen. – to the begging of XX cen.; was made the characteristics of the activity of types of afterschool institutions: climatic (recreational) colonies for children and adults, Sunday schools, additional classes for adults, public lectures, Sunday and holiday readings, and was provided the normative and legal assessment of legislative documents which regulated the activity of afterschool institutions.*

**Key words:** *legislative acts; afterschool institutions; afterschool education; educational and correctional institutions.*

Afterschool education appeared to be a unique socially-pedagogical phenomenon, which emerged and had an ability to have further development due to the intersection of governmental, public and private interests. In Volyn this process had certain peculiarities which were caused by socially-political and ethnic differences of the region. It has to be noted that at the basis of governmental support of afterschool institutions for children and adults lay the desire of Tsar authorities to control the life of the citizens, form their attitudes, raise in them the features of “convenient” character, so they will provide the gradual development of the country and did not constitute a danger of particular social order. However, this cannot be achieved without the support of the state of public and private initiatives in the organization of afterschool institutions. This was reflected in the legislative and executive activities of a number of governmental institutions.

It worth mentioning, that preconditions of formation of legislative field in educational branch of Right-Bank Ukraine were laid in a first half of XIX cen., when the activities of existing

afterschool institutions (orphanages, student apartments, private and religious guest houses, etc.) defined a complex legislative layering - a combination of conventional Polish and Russian educational reform and legal systems, named by scientists the educational era of «dual power» [1, p. 45]. At this period of time determinative for afterschool education in Volyn was 1802, marked by the creation of the Ministry of Education and the introduction of the institute of trustees of a school district, on which relied functions of coordination the efforts of government and the community in terms of education of the population of the empire. The trustee of Vilensky school district, which includes Volyn, A. Chartoryski and visitor of schools in Kyiv, Volyn and Podolia provinces T. Chatsky managed to convince the Tsar that the Southwest region is a legitimate Polish region. Therefore, the tsarist government agreed «with great prudence» treat «faith, character and way of thinking of that region» [2, p. 638–639]. The consequence of a tolerant policy of the tsarist government was unprecedented flourishing cultural and educational affairs in Volyn, named E. M. Galli «the age of the Polish education» [3, p. 182–183]. At that time has been sorted the chaotic activities of various educational and correctional institutions in the region [2, p. 82–83], their afterschool life were full of polish national meaning, were made the active involvement of women to the afterschool activity, imposed public control on content of education in women institutions of the region in the form of council of empowered women (women «eforat»), announced plans for a new type of afterschool institutions, including courses of gardening and agriculture [4, p. 30–38].

However, Volyn rebellion in 1831 dramatically changed the attitude of tsar authority to the content of extracurricular education in the region, which had planted, according to Russian officials, «the spirit, hostile to the government and Russian nationality» [2, p. 306]. After the creation in 1832 Kiev school district, home school and afterschool activities of all educational institutions in Volyn were subject to the entire governmental control [5, p. 206]. In order to open in Volyn any educational institutions now was required personal permission of the Emperor [1, p. 59]. Short requirement «Resolution about private educational institutions» (1834) establish «continuous» supervision over the life of the pupils was elaborated in Circular of Volyn Governor-General dated 1 May 1849: supervision should

continue even at night, for which in all honorable boards were introduced special night duty [6, *sheet 66*]. All this, together with the active Russification of the educational sector, led to the destruction of regional legal education, which existed in fact due to the Polish enthusiastic enlighteners, and directed Polish educational tradition in secret channel that was filled every time the Polish education in the region suffered from the next governmental repression.

In the second half of the XIX century tsarist government starts to encourage individuals and public organizations to participate in the financial affairs of education, but still leaving to themselves a control function of educational content and correction. From many articles of Russian Code of Law, which regulated charitable donations in the sphere of afterschool education in Volyn the most active use had the article 980 of the Code of Law of Russian Empire of 1887, which gave the permeation to make donations with land [7, *p. 23*]. Due to this in the region appear to develop the special type of afterschool institutions – climatic (recreational) colonies for children and adults [8, *p. 77*], which can be seen as some kind of compromise between Volyn nobility and tsar authorities. By the way, the climatic colonies as recreational institutions became the prototype of future ideological directed pioneer camps, in which the correctional function clearly dominated the entire process of rest and rehabilitation of children.

N. A. Seiko all forms of assistance in the field of education refers to the term «public charity», sharing the relevant legislation of the Russian Empire into 4 groups: charters of educational institutions which define the place and role of charitable donations, the laws that regulate the charitable activities of private and public organizations and associations; documents about rewards for charity in education [7, *p. 24*]; orders and decrees of the regional educational guidance [7, *p. 27*]. If charters indirectly determined extracurricular activities of educational institutions, the legislation of the second group created opportunities for the development of the afterschool institutions. In the middle of XIX century most progressive and nationally oriented type of afterschool educational institutions became Sunday schools, which differed in the region by the expressive Ukrainian orientation. From October 11, 1859 (the opening of the first Sunday school in Kyiv) till June 10, 1862 (official closing date of Sunday schools) in 9 Ukrainian provinces of

the Russian Empire, there were 115 such institutions. Thus in the Volyn province there were only 5, while in Kyiv – 23, Podolia – 11, Chernihiv – 6, Kharkiv – 11 [9, p. 21].

Plans of the organization of Sunday school were developed by the Commission (Information bureau) from Sunday schools at the Moscow Committee of literacy by well-known teacher-activists of Sunday movement E. Vahtyerova and V. Vahtyerov. Permission for opening public schools has provided the inspector of public schools and chairman of the county schooling council according to clause 4 article 2 of «Regulation of primary public schools» from May 25, 1874 [9, p. 62]. In Volyn the beginning of the creation of Sunday schools was laid in 1859, when the trustees of school districts were allowed to open educational institutions of specific types without the approval of Minister of Education [1, p. 361]. Should be noted that in June 25th, 1860 in reporting note of Volyn Gubernator to the principal of schools of Volyn province considered question about the possibility of opening Sunday schools in Volyn province [10, p. 44].

The extreme activity and national character of Sunday schools alarmed the tsar authorities and led to the emergence in May 1860 the new «Rules» which became the first step towards «neutralizing» of Sunday movement, equating Sunday schools «for the course and scope of study» in the category of parochial schools department of the Ministry of public education. Subsequently, the tsar authorities questioned the advisability of functioning of Sunday schools. By the requirement about primary public schools 1864 and 1874 all Sunday schools, which were created by the government, municipal or private individuals have become one of the primary types of public schools. New documents reinforce governmental control, significantly limited public initiative in the case of development of schools and extracurricular education, leaving it just the right of funding institutions, and emphasized the appropriateness of teaching only the basic disciplines of primary schools – the law of God, reading, writing, the first four acts of arithmetic. Therefore Sunday schools lost their exclusively educative role in society.

On legal «punishment» of the government with Sunday schools teaching community and society reacted with emergence of other allowed form of afterschool education, which by the nature activities were close to the Sunday schools, but more responsive to the needs of time and quickly gaining popularity – public lectures,

Sundays and holidays readings and so on. In Volyn public readings were actively used at the end of XIX century. For their regulation in 1876, the government approved the «Rules for placing public readings...» [1, p. 360]. Later by the «Rules» from June 13, 1884 were allowed with the consent of the diocesan bishop to open the additional classes for adults at the base of parish schools. In accordance with the «Rules about the county department of the diocesan institutional councils» from 1888, local departments had to help to arrange these classes [1, p. 364].

On the verge of 1880–1890 years in the province were appearing the first antiquarium – museum-type institutions that operate in the Orthodox church centers. In 1887, started its activity the antiquarium Vladimir-Volyn of St. Vladimir, and in 1890 – Lutsk Cross-raising Orthodox church brotherhoods. In 1893, in Zhytomyr was initiated the Volyn diocesan antiquarium [12, p. 5]. In the late XIX – early XX century in Volyn were massively appearing secular museum institutions. Such was, for example, a museum in the village Gorodokin Rivne district, founded in 1896. In 1913, on the basis of local museum at the Society of Researchers in Volyn was opened the Volyn central museum.

Over time, certain distribution receives the organization of various kinds of exhibitions that can be created by the orders for all Russian ministries and departments. It is known, for example, that in 1896 the Scientific Council of the Holy Synod to restore the confidence of the rural population to the backward and inefficient church schools sent to all diocesan schools of Volyn province a specially developed recommendations for submission to the church school at the All-Russian pedagogical exhibition, held in Nizhny Novgorod. In order to simplify delivery of the exhibits the government even established a 50% discounted rate of travel of participants and loads in both directions [13, p. 356–358].

It is possible to assert the activation of extracurricular educational activities in the second half of XIX – the beginning XX century. Therefore, in Ukraine, there were several types of general, special, professional and technical and other extracurricular educational institutions for adults, whose work is strictly regulated by the normative documents. It is known that Sunday and evening courses for adults functioned in accordance with the "Rules about lessons and courses for adults" from March 20, 1907. Another type

of afterschool institutions – Sunday and evening classes for adults were organized according to the «Instructions to inspectors and directors of public schools» dated 29 October 1871, «Rules about lessons for adults» from August 22, 1902. According to the «Regulations about urban schools» from May 31, 1872 acted repetitive and extra classes. Within Kiev, Podolia and Volyn provinces acted classes for adults according to the «Regulation on public schools in Kiev, Podolia and Volyn provinces». In the late XIX century began its existence Sunday and evening classes for workers of the Russian Technical Society in accordance with the «Regulations on schools-based Imperial RTT» dated May 2, 1882. The adoption of mentioned regulations and instructions were caused by persistent requirements of pedagogical community to organize the promotion of the elimination of mass illiteracy among the adult population. The need for armor of elementary knowledge became a necessity because of that most of free time, holidays and Sundays and after work during evening hours the adult population was attending the aforementioned extracurricular institutions [14, p. 44].

By the current legislation of the Russian Empire was defined two main types of Sunday and Saturday schools for departmental subordination. To the first of facilities department of the Ministry of Education, acting in accordance with the «Regulations on the primary public schools» dated 14 July 1864 and 25 May 1874, «Rules about lessons for adults» from August 22, 1902, «Rules about lessons and courses for adults» from March 20, 1907. To the second was included the institution of orthodox religion department at St. Synod (spiritual) that functioned in accordance with the «Rules about church and parish school» dated 13 June 1884, «Rules about the county department instituted of the diocesan councils» from May 28, 1888 «Regulations on the Administration of parochial schools and charters» from February 26, 1896 and «Regulations on the church school department Orthodox religion» dated April 1, 1902. Therefore, these documents all Sunday and Saturday schools attached to a common type of primary schools and introduced the system of educational the institutions of clerical department ,evening classes for adults. No new special rules has been established to regulate this type of extracurricular institutions [14, p. 44].

In the early XX century there is a noticeable increase of appropriations for the development of forms of extracurricular work

with children and adults from the zemstva and city councils, companies and individuals who have supported the development of afterschool education. However, in this period became apparent tendency of introduction of a system of total government control over most forms of afterschool education and the types of educational and correctional institutions for children and adults.

At the end of the XIX – the beginning of the XX century significantly prevalent became the public children library (the PCL), which by their appearance were required to private initiative – educational, cultural and academic, medical societies and individuals. To a large extent the revitalization of public attention to the establishment of PCLs was observed after the First All-Russian Library Meeting (1911), the resolution of which dealt with the need to open children's libraries, reading rooms as independent institutions. These ideas were supported by the ordinances of the First General Zemsky Congress of public education (1911) [15, p. 68]. The decision of both congresses caused the public educational need in educated citizens, led to the opening of PCLs in different cities of the Russian Empire. To the development network PDUs in Ukraine has contributed significantly a formed in December 1914 Company «League of protection of childhood» that in January 31, 1916 opened a free library-reading room for children. The result of the contemporary analysis of legal and regulatory framework and the actual state of afterschool education and correction in the Russian Empire became the work of many educators and public figures of that time: Vahterova B. «Afterschool Education of People» (1896); S. Siropolka «Extracurricular education» (1912); «General questions of afterschool education» (1909); V. Chornolusky «Desk book on afterschool education» (1913) and others.

The value of these works was that in them: was revealed the content of afterschool education; self-education of adults; forms and methods of work with different categories of people; became popular the ideas of free development of personality; humanity; creative development of people; declared a special interest in the democratic principles of organization of extracurricular activities.

During research was determined that the legislation of afterschool education of pre-revolutionary period characterized by: regressive features, conservatism, de-nationalism, regionalism, centralism.

*REFERENCES*

1. Єршова Л. М. Жіноча освіта на Волині / Л. М. Єршова. – Житомир : Полісся, 2006. – 488 с.
2. Рождественский С. В. Исторический обзор деятельности Министерства народного просвещения 1802–1902 гг. / С. В. Рождественский. – СПб., 1902. – 679 с.
3. Galli E. M. Pamiętniki (1816 – 1893) // Przegląd naukowy (Warszawa). Т. XXII. – 1913. – Sierpień. – № 8 – S. 165–195.
4. Rolle Michał. Tadeusz Czacki i Krzemieniec w setną rocznicę zgonu odnowiciela i reformatora polskiego szkolnictwa. – Lwów, 1913. – 133 s.
5. Лихачёва Е. Материалы для истории женского образования в России (1828 – 1856) / Е. Лихачёва. – СПб., 1895. – 342 с.
6. Про підсилення нічного нагляду за вихованцями благородних пансіонів. Циркуляр генерал-губернатора від 1 травня 1849 р. // ЦДДА. – Ф. 707. – Оп. 15. – Спр. 3. – 166 арк.
7. Сейко Н. А. Добročинність у сфері освіти України (XIX – поч. XX ст.). Київський учбовий округ / Н. А. Сейко. – Житомир, 2006. – 447 с.
8. К сведению учителей и учительниц церковно-приходских школ // Волынские епархиальные ведомости. – 1912. – № 50. – С. 979.
9. Коляда Н. М. Розвиток недільних шкіл в Україні. Друга половина XIX – поч. XX ст. / Н. М. Коляда. – К., 2007. – 208 с.
10. Борейко О. М. Просвітницько-педагогічна діяльність громадських товариств Волині (друга половина XIX – початок XX ст.) : дис. ... канд. пед. наук : 13.00.01 / Борейко Олександр Михайлович. – Житомир, 2004. – 207 с.
11. Острог : [Информ. сообщ. об открытии музея, исторической библиотеки и зала для народных чтений] // Волынские епархиальные ведомости. – 1912. – № 48. – С. 948.
12. Кушпетюк О. І. Історико-краєзнавча діяльність музейних закладів Волині другої половини XIX – початку XX ст. : дис. ... канд. іст. наук : 07.00.01 / Кушпетюк Олена Іванівна. – Луцьк, 2000.

13. Миропольский С. Об участии церковно-приходских школ на Всероссийской выставке (1896) / С. Миропольский // Волынские епархиальные ведомости. – 1896. – № 9. – С. 355–360.

14. Коляда Н. М. Розвиток недільних шкіл в Україні. Друга половина ХІХ – поч. ХХ ст. / Н. М. Коляда. – К., 2007. – 208 с.

15. Зніщенко М. П. Становлення та розвиток бібліотек для дітей в Україні (1900 – 1938 рр.) : дис. ... канд. іст. наук : 07.00.08 / Зніщенко Микола Павлович. – К., 1998. – 182 с.